THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

THE ANGEL OF THE COMMONPLACE.

Lighten the morning, fill the day
With visions from the Infinite;
Throw hope across the soddened way,
Change the soiled robes for garments white,
And let us see through winsome grace
An angel in the commonplace.

And bid her touch, O Lord of life,
The gloomy corners where we work,
Calling us forth into glad strife,
To places where no shadows lurk,
And bid us love our every day,
And see in it the shining ray.

Let us exalt all common things
To high endeavor and great aims,
And set the glint of angel wings
Shining across familiar names,
And understand that it is given
To earth to be the door of heaven.

Oh, homely faces of dear friends,
And household pictures in the fires,
And humble duties with wise ends,
And faithful loves and pure desires,
Could we not better lose than these
All unfamiliar joys that please?

So greet the angel who reveals
The beauty of the homely task,
Who hallows every heart that feels
Content and glad; nor great things ask—
God gives us eyes to see the grace
Of angels in the commonplace.

—Marianne Farningham.

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The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer was answered, they would not be the men they are. In silent, dark hours character of a certain type is matured. Other kinds of character are brought out by the sunshine, says the New York Observer. God sends all kinds of weather to the soul which would develop in his likeness.

You cannot take the sting out of the saloon by cutting off its rattles.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 17, 1904

The Religious World.

A writer in The Missionary Review of the World states that in several districts in Utah non-Mormon settlers attend the Mormon services because no one can supply them with Christian preachers.

It is said that many of the Mormons believe that Mt. Nebo in Utah is the mountain from which Moses viewed the promised land, and that somewhere in its bosom lie the remains of the old patriarch.

Westminster Chapel, London, is one of the finest Free churches in that great city. It was built about forty years ago, and for ten years the large auditorium, which accommodates 2,000 people, was filled and the church was the center of many activities. Since then the work has declined gradually until only a handful of faithful, earnest folk were left. It is to this work that the Rev. Dr. Campbell Morgan accepted the call a few months ago and upon which he entered the first of this month.

Charles Wagner, the noted French preacher, has learned to speak English since the first of the year. He said to a reporter on an Eastern paper recently: "My English has been learned hurriedly, within less than seven months. I did not begin to learn it until I thought of visiting the United States. I wanted to see this nation, to know what you are doing on this side of the ocean. It was not easy for me, because I have a great work and am a busy man. So I talked English all the time, even to myself. I have never been in England, but having learned English for America I shall visit England."

Writing in The Religious Telescope concerning the Congregational National Council the Rev. Dr. Weekly, of the church of the United Brethren in Christ, says: "One thing that especially impressed the onlooker was the absence of young men, or, I might say the preponderance of elderly men. The most of the delegates appeared to have crossed the half-century line. Some one explained the complexion of the body, in this respect, on the ground that it was customary to select the older men out of deference to their experience and wide outlook. When I suggested that such a body might mean conservatism, the reply was that 'The aggressiveness here seems to be mostly among the old men.'"

The Rev. Dr. John Watson (Ian Maclaren) has in all probability acted wisely in tendering his resignation as pastor of Sefton Park church, Liverpool, England, to take effect next September, at the close of his 25th year as pastor. It is as Dr. Watson says, a quarter of a century is a long time through which to carry on the work of the pastorate in such a church, and it is doubtful whether in justice to himself and the church he could continue therein much longer. Dr. Watson has been urged to reconsider, but he says that his mind is perfectly clear and fixed. He says that it will be a sacrifice to him when the time comes to leave, but that it is best for all that he should turn over the church in the fulness of its life to a new man in the fulness of his power

The Herald and Presbyter sums up the list of Presteries having voted for Presbyterian union and says in that connection that in all parts of the church the sentiment seems to be the same, in favor of union; that there is a general conviction that all the Presbyterian bodies of the country should be united and that few Presbyteries are willing to vote to repel the friendly advances of any of those who may be ready to form a part of one great family. It was expected of course that there would be some opposition to the union of the Cumberland Presbyterians with the parent body, but it does not appear that it will develop sufficiently in either body to defeat the movement. The movement is in harmony with the spirit of the age; and there are no really good reasons for thinking that the members of the united churches will not get along harmoniously enough. There is as great divergence in thought now in the Presbyterian church in the United States of America as there will be after the union shall have been effected.

The London Christian states that the night Dr. Torrey preached, in Cardiff, his sermon on "Hell" seventy-two persons made confession of Christ. One evening 6,000 boys formed a procession and headed by a Salvation Army band marched to the hall in which the meetings were held. After Dr. Torrey had given a short address on "Be Strong," 630 boys took places in the inquiry room. The British Weekly asks the question, "Has the Torrey-Alexander Mission strengthened the churches?" and prints in reply the answers of a large number of ministers of different denominations in Birmingham and Bristol, nearly all showing, so far as we have read them, that they have been helped and strengthened greatly. One pastor says that his church has been benefited both in the addition of members and in spiritual tone. He says, however, that a very large proportion of those uniting with his church were from the senior class in the Sunday-school and that most of the persons uniting would in all probability have joined in the ordinary course of church work. This pastor regards the chief gain to his work as lying in the spiritual atmosphere which the mission helped to produce, making evangelistic work more favorable and fruitful. One pastor states that he received from the mission secretaries about forty names of inquirers and found on visiting them that most of them were young people already in association with their Sunday-schools. Some of these he says have been received into church membership and have proved faithful members. If pastors have not learned anything else in this missionary campaign, perhaps they have learned to look after the young people more closely and in a better manner. It is well to remember that that which may be accomplished in the course of the ordinary work of the church is quite often not accomplished as quickly as it should be, and sometimes it is not accomplished at all.

The Bystander.

The Religion of Stevenson.

Stevenson had a religion but not a theology. This is not a contradiction. Browning and Tennyson and Shakespeare had a religion, but they never expressed themselves dogmatically upon the tenets of theology. Stevenson was reared in the atmosphere of Scotch Presbyterianism, but he never once expressed himself on the fundamental points of Scotch theology. On the contrary, his religious life absorbed his doctrinal opinions.

Stevenson's religion was found in his philosophy of life and his attitude to death. These always test a man's religion. Everybody knows that his doctrine of life was distinguished by hope, happiness and courage, and this in spite of physical infirmity and bodily discomfort. Most men would have been turned into a cynical state of mind under such discipline, but Stevenson never doubted life.

"That life is a thing to be lived, not brooded over; that the net result of it as its problems are met should be joy and confidence, not introspection and fear,"—this is Stevenson's doctrine of life. Carlyle never found such sweetness in his cup.

Stevenson believed in happiness. "Give us to awake with smiles; give us to labor smiling; give us health, food, bright weather, and light hearts. Let us lie down without fear and awake and arise with exultation."

This is the prayer of an invalid. It sounds like one of the psalms of David. Stevenson's idea of happiness was not mere satisfaction, but a moral purpose. "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may."

It is certainly a stimulant to the man who is down, or who is going down under the weight of the world's burdens, to find in Stevenson the courage to face life bravely, manfully, honestly, and to know that amidst life's muddy currents "he clung to his paddle."

With such a faith in life, Stevenson naturally had no fear of death. Our doctrine of death cannot be dessociated from our philosophy of life. One is but the culmination of the other. Stevenson's attitude to death was marked by sanity, faith and reverence. He was not afraid to die.

"Soon, soon, it seems to you, you must come forth on some conspicuous hilltop and but a little way further, against the setting sun, descry the spires of El Dorado."

To invalids who are troubled in spirit, to men who are afraid of life, to weak souls who shrink from the deeper experiences of life, the prayers and serials, and above all, the beautiful example of Robert Louis Stevenson are commended.

Books and People.

In a bright address, the other evening, President Jordan severely criticised the literary taste of today, especially among the women, for, said he, "the men don't read anything." He held up to scorn such writers as Hall Caine, Marie Corelli and Ella Wheeler Wilcox, and described a young woman crossing the Arizona desert who was reading Browning, but "preferred Ella Wheeler Wilcox."

The mind of the reading woman is, no doubt, a subject for serious contemplation, filled as it is with literary odds and ends, making it resemble the contents of a boy's pocket. It will be observed that she prefers the Wilcox type of letters, and she loves that sort of religious information. She ignores the deeper springs of thought and culture and draws her information from these more accessible and superficial sources.

The average man, it is sometimes said, is losing interest in his Bible, but is he not forgetting his Shakespeare, and Scott, and Dickens, and Stevenson? Mr. Forster, the biographer of Dickens, tells the story of the mountaineer in the Sierras who, far away from a white man, survived on Nicholas Nickleby and David Copperfield. From these he learned life. This is in striking contrast to the fact that the Bystander visited six book shops in the very locality where some of these characters were located before he found one which had a copy of Dickens' works on sale. The man of today does not find time to read books which instruct. He "glances over his paper." The result is he is gradually losing his taste for the food which gives bone and muscle.

The educated reader of these lines may have a wide acquaintance with people who are classed as intelligent and well-informed. Let him recall those who are still living among the immortals and capable of recognizing them when pointed out. He will find that only a few of his acquaintances are genuinely interested in the strong, great intellects of literature.

Acorns From Three Oaks.

Aloha.

Our Missionary Settlement.

This labor of love, planning to make a congenial home for many who may seek healthful companionship during life's evening and give substantial help to special heroes whose battle has resulted disastrously to personal fortunes practically becomes "Our Missionary Settlement," though located at Saratoga, for all the churches of our Pacific coast family. The request for its endorsement from the Santa Clara Association, eloquently voiced by Rev. W. T. Patchell, brought the following resolution from Brother Dexter of San Francisco, which was unanimously voted:

"The State associations having heard the statements of the advocates of the Saratoga missionary settlements, and the recommendation of the Santa Clara Association, do hereby welcome it to the list of our approved benevolences, and fraternally commend it to all the Congregational bodies of the Pacific coast. This is in the hope and with the earnest prayer that our welcome to the ambassadors of Christ shall result in large blessings to our churches."

I suppose this means that we shall get good pay in intelligence and enthusiasm from all the intense missionary souls whom we persuade to tarry on our genial Pacific shores. Some will settle down to stay while life lasts. Others will recruit for fresh service. All will keep a sympathetic community in closer touch with missions and aid that rising tide of missionary interest which is making church life on our whole coast more strenuous and satisfactory. The plea comes from pen and heart that all among us who either forcefully or in timid faithfulness financier for the kingdom will consider themselves a committee of the whole to build a central home for this work. If

any town seems predestined to be the home of a mission-loving people, this one does. Signs multiply of the coming of a choice population. The battle against the saloon is telling. Do not wait for appeals in pulpits or by circulars, though these may be both necessary and useful. A pastor says: "I am putting a very plain tombstone over my dear boy's grave. His real memorial is to be a well furnished room in your missionary home to bear his name. I am putting by some special gifts which came to me for that special purpose." A poor woman in a charity home in Los Angeles sends five dollars, saying: "I know what a home is to me and I spare my mite to help build a home for the dear ministers of the gospel." We have no debt and every dollar will be put at interest promptly for new work. As our constitution forbids a debt of more than a hundred dollars we cannot be reckless. What architect can plan a home for us? What friend has a suggestion for us? Who will dedicate a piece of land for us? Who will put the second clause in a will for us? A dear friend in Italy has written the first. Because a good woman gave a house and lot in Oakland ten years ago to the cause of church building Palo Alto church soon gets a building, which perhaps it would have had to wait for but for her generosity. Your brother and servant in the gospel, Aloha, tries to plant this acorn in the garden of your heart and hopes to greet you on the roof of the missionary home with praise to him who lets us help angelic work before God takes us up to angelic life. Deacon F. M. Farwell is the treasurer. If you ask expert opinion of this country he is prepared by four decades of useful life here to give it to you.

A Cute Collie.

A blue-eyed puppy's soft beauty and coaxing caresses are not wasted on an canophilist because fresh babe kisses and curly child's cuteness and a little maiden's motherliness for a live doll are something rarer and richer. His name has the real Kipling ring. I won't tell it. You might whistle him away and break a sick girl's heart. I would not give an acorn to this lovely little dog, worthy of her pen who wrote "Loveliness" and "Jonathan and David" and "Trixey," but for the kindness of a man who put it where it seems to do more good than the doctor himself—and a good doctor he is, too. Blessed little Brownie! That's right, fight for your mistress. Bark at intruders. Show yourself a canine scholar of "Bob, Son of Battle," and worthy of registry in the glorious annals of the Oakland collie club. Blessings on you, dear little soft, wooly, white-pawed, white-necked dog. Fulfill your mission as heart winner and heart comforter. Oh! God! bless the man whose kindness makes so much happiness.

ACROSS THE HEDGEROW.

II.

By Robert Whitaker.

There are those who think that only among Episcopalians shall we find the high church, the low church and the broad church parties. My impression is that these divisions are rather temperamental than denominational, and that in more or less degree they will be found in every household of faith from Judaism to Dowieism, and from the days of Ham, Shem, and Japhet down to the century that gave us John Henry Newman, Dwight Lyman Moody and Henry Ward Beecher.

None of these were Baptists, unless Ham, Shem and Japhet, by reason of their aqueous experiences might be so described. Yet among the Baptists of the Pacific Coast, as in every other denomination which I have observed, I have found men and women who represented more or less consciously and emphatically these great temperamental differences in their religious life.

Of our own household of faith those who represent the high church party will probably resent the imputation. Some of them prefer to be called land-markers, and some of them strenuously insist that they are simply Baptists, with an emphasis upon the name which implies a lurking sense of their exclusive right to that designation. However they call themselves, they are men and women who believe in the church, and make much of its continuity, its authority, and its ordinances.

I was brought up in a Massachusetts Baptist church, save for several years I spent among the Methodists and United Brethren of Iowa. My father was an English Baptist, from the neighborhood of Manchester and with a profound admiration for Dr. Alexander Maclaren. In the theological seminary at Newton I well remember a lank, awkward, cadaverous looking young fellow from Tennessee, concerning whom I was told one day by one of my fellow students that he was a "Landmarker." I shall have to confess that although I thought myself fairly well informed about Baptist affairs at that time, I really thought my informant meant that the white-faced Tennessean was a clay-eater, or something of that sort. I did not learn what the term meant until I came to the Pacific coast. The memory of that mistake has amused me ever since, and together with my acquaintance with some delightful people who called themselves "Landmarkers" has tempered the emotional intensity of my otherwise very positive dissent from "Landmark" positions. The term is, I presume, of Southern origin, as the strength of Landmarkism is in the South. It comes from the scriptures, referring back to the passage, Prov. xxii: 28, "Remove not the ancient landmark, which thy fathers have set." Landmarkers are best known among us by their opposition to "alien immersion," by which is meant, generally speaking, immersion by other than an authorized minister of a regular Baptist church. Baptists of all schools contend for immersion as the authorized act. Landmarkers would insist also upon an authorized administrator. There are differences of opinion among them as to just what degree of church or ministerial succession is involved in this claim, but in the main they are disposed to insist upon the continuity of Baptist church life, under varying names, but with practical identity of faith and ritualistic practice, from the time of the apostles until now, and many of them are quite as literal as Romanists in their interpretation of Christ's promise concerning the church, "the gates of hell shall not prevail against it." This, I think, is a fair representation of popular reasoning among them; Christ established a church; that church was substantially the same as the Baptist church of today; in accordance with his promise that church has never ceased to live. Some claim to be able to trace it and many volumes have been written to support this claim. Others are content to insist that since Jesus said it therefore it must be so.

Not all Southern Baptists are Landmarkers, by any means. Neither are all Landmarkers as narrow as this doctrine might seem to some of your readers to imply.

I have known many of culture and fine Christian spirit. Yet in the main Landmarkism is confined to our country churches and does not hold its own in our cities. The large churches generally ignore the issue. In eastern Oregon and in northeastern California this doctrine has cut a considerable figure in our missionary operations, but there is constantly less inclination to make the issue prominent among us. We had a Landmark paper at one time, and as indicated before a Landmark convention in Oregon, but the stress of this struggle is over, and the indications are that upon this point we shall agree to disagree for the future and leave the determination of the matter to the individual church.

Many of our people reckon themselves "broad," who have little sympathy with the new theology. Indeed we have no broad church party in the sense of any considerable body of men who are contending definitely for any particular program of liberal belief. On the other hand it cannot be doubted that the higher criticism has an influence among us which it did not have ten years ago. Some of our ministers are openly in sympathy with it, on the constructive side at least, and many more frankly favor an open-minded attitude, though themselves inclined to conservatism in statement. There is no wide-spread intelligence among either our ministers or our laymen as to what the conclusions of modern learning are, and there is a good deal of ignorant impatience, not to say intolerance, as yet toward ideas of scripture and of doctrine which are quite evidently bound to prevail. Our preaching, and especially our Sunday-school teaching, are very much behind the times, but the atmosphere in our churches has felt the influence of the open window, though there are corners in which a man who has been outdoors within a month would find it hard to breathe.

Nothing will interest outsiders so much, as concerns our present denominational life, as the changed and changing attitude of our churches regarding what is commonly called "close communion." I think it only fair to say that this doctrine or practice has had much less prominence in our thought of ourselves than it has had in the thought of others concerning us. It has never to my knowledge been made prominent in receiving members, and those who join us often hear nothing about it, unless they hear some objection to it from outsiders. And this because of no intention to conceal, but rather because even those among us who believe in it regard the matter as quite incidental. Many of our ministers now frankly confess they do not believe in it, and if put to the test of a formal vote it could not command a majority vote I think in a good many of our churches. Happily it is not discussed, and has not been made an issue. It is dying of innocuous desuetude, a statement which will be challenged by some, but which a rather extensive observation abundantly justifies me in making. Many cling to the formal logic of it who feel increasingly the essential unsoundness of it. In a large number of our larger churches now no manner of invitation to the Lord's Supper is given, and the exclusive form used so much of old is falling into general disuse.

The low church, or evangelical party is strongest among us. Even those who are high church in doctrine, as well as those who might be called broad church, are usually evangelical.

In this our denominational unity and prosperity consists, and on this platform our ministers and members more and more get together. There is still much of unintelligent and often unhealthful evangelism among us. There is more of unfeeling and unbelieving indifference. We have fewer church quarrels than of old, and more of broad-minded denominational unity. We are sadly in need of more consecrated culture. Our fervor is too often uncultured, our culture too often frigid. Yet on the whole I think we are growing in intelligence and in spiritual intensity, and our denominational life bids fair to make a far better record in the fifty years to come than has been made in the half century or a little more since we began on the Pacific coast.

Fruitvale, Cal., Nov. 1, 1904.

THE FIRST CONGREGATIONAL CHURCH OF NOME.

The Conditions and Needs.

Very little has been said or written about the First Congregational church of Nome, Alaska, since the thrilling accounts written by Rev. L. L. Wirt in the early life of this vigorous mining camp. These accounts were certainly worthy of any first-class newspaper reporter, who is hired with a special view toward securing anything that reads well. I have been in personal contact with life at Nome almost constantly since the year 1900 and must confess that church work at Nome since Mr. Wirt left has not been so intensely thrilling, but instead a slow and very discouraging work. Now the romantic spirit of reckless speculation has given way to a spirit of intense struggle for existence, based upon a truer knowledge of conditions and the country in general. Wild speculation and senseless hopes have been abandoned for hard-headed and practical methods of mining. In the early days men had money and their hopes of making great fortunes ran amazingly high. Now their hopes of getting out of their present misfortunes run desperately low. The reaction of a great stampede, one of the world's greatest, is a thing of bitter experience, and if anywhere in the world Jesus' invitation, "Come unto me all ye that labor and are heavy laden" is deeply needed it surely is here.

The church at Nome is now about five years old and during that time has had six pastors. The present pastor has served nearly two and a half years of the five. It is to be regretted that Rev. L. L. Wirt was not able, or neglected, to establish the church firmly. He built a very large hospital and a church and library combined at a cost of nearly $50,000, all of which is now in no way connected with our church, but is owned by a private person, who rents and uses these buildings entirely for his own individual benefit. When one considers that the citizens, miners and business men of Nome have subscribed thousands of dollars toward these buildings now in the hands of one who was at one time a prominent member of our church, there is little wonder that the task of firmly re-establishing our church work and regaining the public confidence is not one to be envied.

Through the kind help of the Congregational Church Building society and the subscriptions secured by Rev. Mr. Wirt during the winter of 1899 lumber for a large church building was sent to Nome. With this Rev. William Davies built our present church building, which seats comfortably about 500 people. During the winter on Sunday evenings the church is well filled and sometimes almost crowded. The congregation is made up mostly of men. Last year we built a parsonage, a public library and a club room for men at a total cost of over $5,000. There remains a

debt on this property to the extent of about $2,500. In addition to this work we established an Eskimo colony and mission at great expense and labor. We have endeavored to have the A. M. A. take this important work off our hands, but so far they have done nothing. I fear the work so nobly begun will fall to the ground because it is more than a little pioneer church can carry on. The churches can rescue this work if they will send us liberal offerings at once. The ladies missionary societies have here a fine and definite opportunity. We had hoped to establish an orphanage in connection with this new Eskimo mission and gather together the many little homeless Eskimo children that roam up and down this barren and icy coast. Here at Nome it is a common sight to see these little waifs skipping from refuse heap to refuse heap behind the saloons and restaurants and vie with the dogs in securing the scraps thrown away.

A fact to be remembered by all who interest themselves in the Eskimo problem is that the tribal and village life of the natives has been to a very large extent destroyed bv the advent of the white man and his disregard for an inferior race. The miner uses all the driftwood along the coast, fills the salmon rivers with a muddy silt, wrongs the wives and daughters of happv native homes, and this brings ruin to this kind, childlike race.

This destruction of the old settlements between St. Michael and Kotzebue Sound has created a homeless, improvident, roaming class of natives that naturally drifts to Nome and the other camps along the coast They spend their summers making and selling trinkets and curios, and consequently the long winter finds them without food, clothing and proper shelter. Seeing how serious the problem of this roaming, criminal class of natives was becomingz I conceived the idea of colonizing them at some convenient place. A wealthy mine owner in a generous moment gave me the money to purchase the road-house buildings at Quartz Creek, about 20 miles west of Nome, as a nucleus for a colony. The natives soon built thirteen cabins and igloos from stray logs hauled by dogs and boats, sometimes a distance of eight to ten miles. The colony numbered about 100 last year. We established a government school with a daily attendance of about 25 pupils. In addition we did a missionary work, looking after the material and spiritual welfare of the colony. We had the joy of baptizing 44 at one time as they came forward and confessed Christ as their personal Savior. These natives had neglected their summer fishing and when the tom-cod season closed (in January) we had to feed the whole colony for nearly two months until the sealing season began. The citizens of Nome assisted somewhat by the military authorities at Fort Davis subscribed about twenty sleds of provisions for the colony. One can accomplish as much in this mission in one year as is accomplished in most Chinese missions in 20 years.

Is our church work at Nome a success? To this question one can answer both yes and no. Yes, if one considers the great social and financial discouragements, and no, if one looks only to immediate and visible results.

A successful church depends on the following conditions: First, a sincere and progressive pastor who is loyal to the great fundamental doctrines of Christianity. Secondly, a sincere, spiritual, working membership. Thirdly, normal and stable social conditions. And lastly, financial security. The first condition I leave with him who judgeth the intents and purposes of the heart. As to the second, we have a few, alas too few, such heroic souls who testify in word and deed to a sincere Christian life. I think I can safely say that few churches have been afflicted with such evil-minded hypocrites as have occasionally invaded the sacred retreat of our church home. People come to us unknown and make a high profession of Christian faith and life often to gain personal ends of the vilest character. In the past this has been a great evil and has almost ruined our work several times. The third condition mentioned above is of course out of the question in a mining camp, for the social conditions of an Arctic mining camp are extremely abnormal. Comparatively speaking there are very few homes here and the population is a transient and changing one. We have had in our church only three or four families that took an active part in the church work. Lastly, a mining camp, especially during the reaction consequent upon a great boom period, is a place of financial distress. A mining camp in the Arctic regions can safely be called a social and economic tornado and a rare collection of misfortunes. I should say about one in a hundred succeeds, and I am quite sure that not more than one in a thousand makes a fortune. When you also stop to think that everything costs twice as much here as in the states, and often four or five times as much, you can imagine how difficult it is to build up a strong self-supporting church in the midst of such uncertain and discouraging conditions.

We hope to build up an institutional church work at Nome. The church sent me out to the states this summer for two months to secure funds to help pay our debt and to carry on the work of our Eskimo mission. When I came to the "outside," as we say here, I found the pastors taking their vacations and the church people out camping, and so it was not possible to give my lecture on Alaska, either on the Pacific coast or farther east. And so the church is sending a circular letter to the pastors and sister churches in the states appealing for help in this institutional work at Nome as well as for the new mission colony at Quartz Creek.

Before closing I must mention more in particular the social problem of nearly 2,000 men who spend eight months of idleness every winter in Nome. Most of their days and nights are spent in the twenty saloons and in the dancing halls, dives and gambling hells of Nome. Men from the best of homes, men who have been in comfortable and even affluent circumstances can be seen on the streets in a threadbare mackinaw suit sneaking from saloon to saloon to keep warm and to get in on the free lunch. They are discouraged, homesick, despairing, desperate. I honestly believe that at least five hundred good, true men are socially, morally and eternally lost in this Arctic hell every winter. The "get-rich-quick" idea has wrought ruin all along the line. Having failed after great sacrifice and the most strenuous effort the men lose their ambition and business integrity and drift with the tide of utter abandonment of hope and virtue. The duty of our church is to take up this problem and solve it in the spirit of him who said, "I came to seek and to save that which was lost."

Will not the churches, pastors and missionary societies listen to this appeal from the brave little pioneer church in Nome and help us lay a secure foundation for our future work? We are essentially a missionary church, isolated by distance and climate from our

sister churches in the states, and alone in the work in northwest Alaska. May we not expect a Christmas gift in the form of a liberal offering from every Congregational church in the states? Will not some generous Christian business men put our institutional work on their list for benevolences for the coming year?

A Christian lady in Minneapolis, Minn., has sent our church a fine gymnasium equipment in response to our appeal. Now we need funds to go ahead and secure a building suitable for Y. M. C. A. work in Nome. God speed the day when we shall see what we now hope and pray for. C. E. Ryberg,

Pastor First Congregational Church of Nome.

Book Reviews.

"Jesus of Nazareth, the Anointed of God." By P. Cook, M.A. This is a brief "Life of Christ," yet all the significant events of that life have been considered, and the book certainly by reason of its brevity ought to find a welcome. In other ways, however, it is to be commended. It gives a very satisfactory survey of that matchless life, presenting Jesus in his consecration and stainless purity, not seeking to make his life building-stones for any doctrinal system, but as he appeared to his friends and disciples. [F. H. Revell Co., Chicago and New York; pages 134.]

"The Gist of the Lesson for Sunday-school Teachers." Edited by R. A. Torrey. Each year shows a growing interest in this suggestive little volume. Remarkably compact, practical, and withal spiritual, it has proved a boon to busy Sunday-school teachers. Dr. Torrey's around the world evangelistic tour has created a large demand in Australia, New Zealand and Japan, besides more than doubling the circulation of the British reprint edition. To many this "vest-pocket edition" has become well-nigh indispensable. It is surprising how much can be compressed into such a small space. The full text of each lesson is given and the explanatory thoughts are packed into the smallest possible space, all being comprised within an attractive leather covered booklet, easily carried in the vest pocket, and costing about 25 cents. [F. H. Revell Co., New York and Chicago.]

"How Shall We Escape." By Rev. French E. Oliver. This is largely a volume of evangelistic sermons. William A. Sunday writes an introduction in which he says that this is a timely book in a day when an uncertain sound comes from many a pulpit. The pressing demand of our days, he says, "is a revival of preaching the old-time doctrines of sin, the certainty of hell and the judgment for the finally impenitent, salvation by faith in the atonement—no glittering generalities, no rhetorical niceties—the message must ring like a fire alarm and sound like the drum-beat before the battle." Preachers who do not know how to preach in this manner will find this book suggestive. Among the sermons is one on "The Unpardonable Sin." When it was preached in Marion, Kansas, a few years ago 103 persons professed conversion the night it was given; in Garden City, Kansas, 115 conversions followed its preaching. [F. H. Revell Co., Chicago and New York; pages 228.]

"Lyman Beecher." By Edward F. Hayward. The 114 pages of this little volume are of great interest, giving as they do the salient facts in the life of one of the most remarkable men that this country has produced. To read the story of the life of Lyman Beecher is to read history of high value, for no one living in the 19th century so lived as to make his life enter more into the enduring fabric of American civilization than this noted theologian and preacher. This book sketches his early life, his ministry at East Hampton, Litchfield and Boston; treats of his battle with Unitarianism and his heroic work at Lane Seminary in Cincinnati and as a reformer; sets forth his personal characteristics; gives a number of interesting anecdotes and striking sayings, and closes with his last years when age had laid him aside from that work which though along a road troubled and thorny had always been to him a pleasure and a delight. There is no rubbish in the book. Every line counts for something. [The Pilgrim Press, Boston; 75 cents net.]

"The Teaching of the Gospel of John." In this book Rev. J. Ritchie Smith gathers the results of theological and homiletical work on the main teachings of the fourth gospel. The scope of the book is indicated in the topics discussed, as The Doctrine of God, The Word, His Nature, Earthly Mission and Heavenly Ministry, The Holy Spirit, Doctrine of Sin, Salvation, New Life, etc. The breadth of Dr. Smith's scholarship is apparent on almost every page, and the painstaking thoroughness is seen with every chapter read. There is much meat in the discussions, and the high spiritual tone throughout the book is well in keeping with the import of the "Gospel of the Heart of God." Dr. Smith's style is clear and simple and well adapted to minds not especially versed in theological vocabulary. His standpoint is essentially conservative, but the difficulties of interpretation are well understood and freely acknowledged (see pages 285-286). The object in mind can be expressed in the author's own words (p. 19). There is always danger that the voices of commentators and critics drown the voice of the evangelist. We are easily drawn away from the study of John to the study of what has been said about John, so that the gospel is dealt with rather at second-hand, examined through the medium of opinion and controversy rather than with open vision. I have constantly sought to guard against this peril." [Revell Company, Chicago and New York; 406 pages; net $1.50.]

"The Churches and Educated Men." By Edwin N. Hardy. In his study of the relation of the church to the makers and leaders of public opinion the author has given to the reading public a timely book. It has been said of late that the drift of the more intellectual is away from the churches and away from Christianity. One cannot read the book and stand by any such conclusion. It shows plainly that the churches of America are today reaching and holding men of intellect more extensively than at any other time during the last one hundred and fifty years. The scope of the author's research will be indicated by giving the captions of some of the chapters: The Sovereignty of the Ecclesiastic, or the Period of Beginning; The Spiritual Ebb-tide, or the Period of the Revolution; The reign of Infidelity, or the Period of Rapid Declension; The Religious Renaissance, or the Period of Recovery; Eddies and Cross-Currents, or the Period of Transition; The Great Ingathering or the Period of Revivals; Perplexing Problems, Peculiar Perils—the Period of Adaptation; The Modern Awakening—the Period of Reconstruction. Then follow chapters on, The College Man's Influence, The Present Outlook, and The Churches' Equipment for Reaching Men. The special

sources of information from which Mr. Hardy draws his optimistic conclusions are the records of the colleges, their graduates representing largely the educated men of the country. [The Pilgrim Press, Boston; pages 305; $1.25 net.]

"The Master's Questions to His Disciples." By Rev. G. H. Knight. An excellent book for silent hours with God. It is almost wholly devotional and practical. There are fifty-two chapters. The reading of one every Sunday during the year 1905 would add to the spirituality of any one so doing. We give a few of the subjects: Not Worry But Trust; Wise Stewardship; Divine Shepherdhood; No Cross, No Crown; Delay is Not Denial; Tenderness; Near and Yet Unknown; The Thoughtfulness of Christ; Profit and Loss; Courageous Calm. And here are a few scattered thoughts: To Christ and to any Christ-following soul there is never any danger at all. My tears are often telescopes to let me look more clearly into the far-off land where tears shall never come. Writing on the words, "Children have ye any meat?" the author says: "I have here a beautiful illustration of how interested my great Lord is in the smallest things of my daily need. He comes to me just when I am busy with my humblest duties; he anticipates my wants; he cares for my body as well as for my soul; he can think of my requiring sustenance after long labor and weariness; and he provides that first, before he speaks to me of higher things. His loving thoughtfulness show him to be my brother-man—a brotherly Christ who is deeply interested in the common business of my life, and who sits down beside me as I eat what his own bounty has provided, and what his presence sanctifies and cheers. That fire on the coals and that abundant haul must have seemed to these disciples to say—and they say it to me—"With me to care for you, you will never want; be sure henceforth, that when you go forth to serve me, I will look after the supplies." "The soldiers of this king will never be allowed to starve. He himself will attend to the commissariat." [A. C. Armstrong & Son, New York. For sale by L. H. Cary, 23 Grant Ave., San Francisco; $1.50.]

"A History of American Revivals." By Frank G. Beardsley, Ph.D. On the pages of this book is found what every student of church history will welcome. In the story of what has been are suggestions always as to what ought to be and shall be in the future. After writing briefly concerning the genesis of revivals the author considers the religious declension and attempts at reform in our early history and thus leads up to the Great Awakening. In the study of this period special consideration is given of the work of Tennent, Edwards and Whitefield. Of the leaders in the Great Awakening, it is said that they were men of prayer and that their hands were stayed up by the prayers of a praying people. It is stated that there were no protracted efforts to get up a revival, that preaching was practically the only means employed for quickening the conscience of the impenitent and for giving instruction to those who were inquiring for the way of life, that "anxious seats" were unknown, and inquiry meetings as the modern world knows them, were unheard of. The author proceeds then to a consideration of the period of the Revolution and of the Awakening of 1800. Different denominational movements are considered. About thirty pages are devoted to Finney and his great work. Edward Norris Kirk is called the Chrysostom of American Evangelists and the Methodists are said to have inaugurated the "anxious seat" in 1806 at meetings so largely attended that it was difficult to converse and pray with seekers except by inviting them forward to front seats. Concerning the great revival of 1857, the author says: "There was nothing about this revival which led to flagrant evils or violent abuses. There were none of the exciting agitations or lamentable disorders which had characterized some of the earlier American revivals, particularly the Great Awakening. Excitements there were, to be sure, but not of an unhealthy character." The revival of 1857 lasted for more than a year, and there were not less than five hundred thousand converts. Among the results set forth are: The organization of the laity for aggressive service; the promotion of inter-denominational fellowship. Hitherto the various denominations had viewed one another with feelings of mutual suspicion and distrust. But in the work of refreshing there was no room for sectarian strife or jealousy. Sharing in the fruits of the revival they could not but magnify the things which they held in common, in contrast to the differences which kept them apart. It is said that another result of the revival of 1857 was "a providential preparation for the civil war." We have given our readers now only a hint of the many interesting and valuable statements in this history. Briefly, it covers the revival movements from the early history of our country down to the present time. Mr. Moody's work is considered under the caption, "The Lay Movement in Revivals." [The American Tract Society, New York; pages 313; $1.50.]

SUNDAY EXCURSIONS.

The Subject Considered at a Meeting of Railroad Passenger Agents.

At the recent meeting of the American Association of General Passenger and Ticket Agents at Old Point Comfort, Virginia, there was considerable discussion of the Sunday excursion question. The question came up in the shape of a resolution to do away with such excursions. There was of course a divergence of views.

General Passenger Agent Smith, of the Lake Shore, declared that the protest which had been filed with him as secretary of the organization, came from sources which could not be ignored, nor treated lightly. The better element of the entire country, he said, was protesting against the desecration of the Sabbath, and was also demanding that railway employes be given one day of rest where possible.

George King, of the Michigan Central, said men as well as machines must have rest, and that superior officers had no right to compel men to seven days in the week because of a few paltry dollars. The Michigan Central refrained from running Sunday excursions for years, only to resume under pressure of competition. This business brought the company about $150,000 annually, but the officers were ready to discontinue the excursions whenever others would join.

General Passenger Agent Boothby, of the Maine Central, opposed the resolution on the ground that the people demanded recreation Sundays.

C. L. Stone of the Louiseville & Nashville, and D. B. Martin of the Baltimore & Ohio, both roads of large Sunday excursion business, said that the question was not religious nor moral, but a matter of business to be determined by conditions.

S. H. Harwick of the Southern, made a strong plea for Sunday observance. He said his road had discon-

tinued Sunday excursions because of the moral and financial sides.

"It does not pay," he asserted, "and then I have still the old-fashioned idea of the Sabbath day. I also believe that a man is a better man on Monday if he has his rest on Sunday. Some of the greatest and most progressive roads in the country already have taken the initiative, and the rest of you must follow in time. It is in the line of progress and moral advancement, and the reform cannot be stopped."

We believe with Mr. Harwick that the doing away with the Sunday railroad excursion is in the line of progress, and that the action of certain leading companies indicates what others must come to ere long. When all this comes about the people of those communities into which the Sunday excursion crowds are dumped will give special thanks. It is difficult to conceive of anything more demoralizing to a community than the average Sunday excursion.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The Pennsylvania railroad company is vigorously prosecuting its plan to have all employes on trains and at terminals, shops and yards educated in giving first aid to injured persons. It is stated that by Jan. 1 over 30,000 employes of the company will have received from the surgeons instructions as to what should be done in cases of sickness or injury.

Rev. Madison C. Peters of New York suggests this as an improvement on Bishop Potter's subway saloon: "A gallon of whiskey costs $3, and contains sixty-five fifteen-cent drinks. Now, if men must drink let them buy it by the gallon and make their wives, sisters or mothers the barkeepers. Pay them for the drink and when the gallon is gone they will have a net profit of $6.75 on every gallon. Let that money be put away and when the drinkers have become drunkards their wives, mothers and sisters will have money to keep them from want."

A recent dispatch from London states that the hard times in England have led to great economics among those who compose "the smart set." A West End tailor is reported as saying: "In all my long experience I have never known such a pressure in the repair and renovation line. Society is short of money. Ordinary business is slack, but we are inundated with repair orders. Coats are sent to be relined, re-silked, cleaned and pressed. Trousers have to be turned up, and you may not believe it, sometimes re-seated. I am referring to some of my best customers, who a few years ago would never have entertained such ideas. Often enough the clothes are quite past repair and we are obliged to point this out to our patrons. In such cases the order was to send them to the church army; now it is to send them back. What they do with them is a mystery."

Indiana has rather lax divorce laws. The Indianapolis News says: "It is stated on responsible authority that Indianapolis ranks fifth in divorces among the cities of the country; that there are 1,000 divorced women here now, 600 divorced men and 350 divorce cases pending in the county courts. This, it would seem, can hardly be laid altogether to the charge of our divorce laws; it must be due, in part, to the leniency of our courts. Indeed, we have the practice so refined as to make it a little private transaction as with an atmosphere of congratulations to follow. Surely the judges of our courts are too lenient! If they be not; if this horrible record is entirely due to our law, then the argument for its amendment is all the stronger. There is nothing to be proud of for a city that is twenty-first in population to rank fifth or sixth in divorce. It shows, indeed, a lamentable social condition. We should all aid in seeking the amendment of the divorce laws of our State."

Instead of spending over fourteen hundred millions of dollars for liquid poison, says Silas G. Swallow, in the North American Review, if this enormous sum had been spent in the purchase of shoes for the millions of bare feet; for hats with which to cover hitherto hatless heads; for cotton and woolen goods to take the place of the rags and tatters in which the denizens of the slums are everywhere arrayed; for carpets to cover the bare floors of the tenement districts; for tables, and chairs, and stoves, and bedding, and food, all of which would have so greatly ministered to the physical comfort, the intellectual growth, and the spiritual uplift of the submerged classes; every factory would now be running on full time, new factories would be in process of building; railroads would be stretching out their arms to communities hitherto unfamiliar with the music of the locomotive's whistle; and such an era of prosperity would be dawning upon this land as the world never dreamed of before.

Discussing the report of the Interstate Commerce Commission, showing a total of 70,000 persons killed and wounded by the railroads last year, which the commission characterizes as an "alarming exhibit," the New York Herald notes that while since 1894 "the railway mileage of the country has increased about 20 per cent and the number of passengers carried about 30 per cent the number of casualties has increased nearly 80 per cent." The former excuses of hasty construction, sparse population, and the poverty of railroad corporations, the Herald declares, no longer serve; that the roads are rich enough to afford double tracks and safety devices, concluding: Sensitive readers thrill with horror at a report of 30,000 casualties in a battle in the far East, while more than double that number are yearly killed or injured on our railways in "accidents"—most of which are distinctly preventable. "An alarming exhibit," this certainly is, and the boasted intelligence of the American people may well be impugned if energetic measures are not contrived to stop this needless and cruel slaughter.

It is said that there is not a labor union in Goshen, Indiana, a prosperous city of about ten thousand inhabitants, and that every one of the twenty and more factories is running over time. A news item from that city, in an Eastern paper says: "There has not been an attempt to unionize the city in years, and the mechanics and laborers in the mills and factories are regarded as the most contented in this part of Indiana, if not in the whole State. The factory owners and employes preserve an interest in one another that has stood many tests, and each remains satisfied with the condition that surrounds the other. The industrial people of Goshen own their own homes as a rule, neat cottages with pretty, well-kept lawns. Each is a reader and a student, generally speaking. In more than 50 per cent of the industrial homes the first thing that the head of the family does, when the daily paper comes to him, is to scan the editorial columns. Many of the wives of factory employes belong to the same

women's clubs to which the wives of the employers have attached themselves. Wealth counts for little. Worth alone stands the test, and the mutual sympathy and friendship is in no way superficial. The factories of Goshen are in a healthful condition. They are all crowded with orders. In many of the factories the men who own the stock were once the practical workmen, the employes. Many of the wealthiest producers in Goshen have worked their way up from the bottom of the ladder, and their success seems to have inspired the employes of today. There are few workmen in the Goshen factories who glance often at the clock."

The Army and Navy Journal (Washington) estimates that "Japan has put forth 25 per cent of her strength thus far in the contest with Russia, while the drain on the resources of Russia is less than 2 per cent. This is only a single factor, however, in the complex problem of military success, which does not always respond to the conclusions of the multiplication table. The politico-economists and the pseudo-philanthropists may manipulate the figures as they please, the fact cannot be made to accord with the theory that war is necessarily exhausting to national strength. Precisely the contrary was shown in the case of our great war. Material resources may assume new forms of distribution in time of war, but this is not necessarily waste. It is the destruction of classes. It is the industries created by industry which is the foundation of the business of a community through which its individual members procure their means of living. If all those who have the power of purchasing should cease for a single year to buy or make good their wastage, universal poverty and distress would follow. As a matter of fact the assets of the American continent are less than they were when Columbus discovered it. Millions of mineral wealth that were then stored away in the bowels of the earth are there no longer; our soil has been partially exhausted of its fertile properties, and our hills and valleys have been largely denuded of their forests. Yet 70,000,000 people exist in comparative comfort where a few hundred thousand Indians gained a precarious living before. The industries of war draw upon the surplus energies of a people, and, by stimulating them to larger effort, increase their power of production."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 27.

Topic: How Intemperance Hinders Missions. Romans xiv: 13-21.

Intemperance is a sworn foe of every legitimate human interest and every high and enobling divine cause. It is the shadowy nemesis of manhood and it blocks the wheels of the kingdom of God wherever it obtains a footing. What wonder then that it should stand in the way of the triumphing cause of missions.

It is the universal testimony of Christian missionaries that one of the worst obstacles they have to meet and overcome is the passion for strong drink among native races.

Nearly every non-Christian nation from the highest in the scale down to the low level of savagery has a penchant for some form of liquor. In many cases it is a native concoction brewed from certain trees or plants; sometimes it is a vile distilled compound with all the violence of fire which they have learned to prepare, but we are told that the worst forms of intemperance are induced by liquor imported from the so-called Christian countries as an article of commerce and for the sole purpose of enriching the coffers of those who send it.

It is a common truth that the naturally savage temperaments of our American Indians were greatly inflamed and demonized by the "fire water" carried in to them by traders during colonial days and afterward. Today the greatest hindrance to their civilization is their love for it.

The pages of missionary annals are stained with the sad recitals of the ravages of intemperance among the peoples of India, Africa, the Islands of the sea, and especially among the Hawaiians and the Filipinos. It is well known that the love of the Russians for a particularly vile sort of alcoholic compound has greatly impeded their stand against the Japanese. Dr. Wilbur F. Crafts has labored in a late publication to show the pernicious effects of American and European habits of intemperance and commercial cupidity upon subject races and to urge upon them the responsibility of the stronger brother.

The situation reminds us of the scene in the interpreter's house in Bunyan's allegory, where was a fire burning against a wall and one standing by it, always casting much water upon it to quench it. The fire is kindled among the nations and the oil of divine grace causes it to rise higher and higher and yet strong drink is ever conspiring to put it out. How anomalous the condition—what a strange contrast to that which should be. With one hand we give to weaker races the Bible while with the other we offer them that which is sure to render it of no effect. One day we try to redeem, the next we conspire to ruin.

Of course this is not the policy of our missionary boards nor of those who labor with them or for them, neither is it that of those who give their money to spread the gospel. If the same ship that carries a missionary and a grant of Bibles has in its hold a consignment of whiskey, it is not to be blamed to the church or its agencies. Commerce is the guilty party here and the behests of finance and trade. Shall we not hope that a day will soon dawn when the whole traffic in this death dealing drink will be done away with?

There is something wrong with the trade policy of Christian peoples when they will endeavor to train weaker races in democratic principles and then permit the export to them of that which will surely prove to be their moral and spiritual ruin. We do not purpose a remedy here. Such is involved in all the intricacies of the tremendous problem of drink as a whole, but we believe some day a way will be found to stop the exportation of both opium and alcohol and whatever is calculated to degrade and destroy. What is wrong for an individual cannot be right for a nation.

All this is based upon the teaching of Paul in Romans that "no man should put a stumbling block or an occasion to stumbling in his brother's way."

None of us lives to himself alone. If any practice though it may seem innocent to us, tends to our brother's hurt, the Christian law of love requires that we cease from it. "If meat make thy brother to offend," says the consecrated apostle, "I will eat no meat while the world standeth lest I make my brother to offend." And if the exportation of alcoholic liquors does it, then we ought to say we will export no liquors while the world stands.

Neither ought we to permit "our good to be evil spoken of." The Chinese who, when he saw Christians drinking and gambling and acting otherwise unseemly, remarked: "Me heap rather be good heathen than bad Christian man," emphasized this truth. It is an unseemly reproach upon a Christian nation to tolerate Bibles and beverage liquor in the same vessel.

It is much the same as a Christian elder or any other engaging in any doubtful business while he bears the Master's name. For it causes our good to be evil spoken of and hinders the cause of Christ. If an effective temperance propaganda could accompany the missionary tour each would make it easier for the other.

The only place in the new insular possessions of our government that is free from the curse of liquor is Sulu, where liquor selling is forbidden both inside and outside the army. We may be rash in the statement but it does not seem impracticable to absolutely prohibit the sale and drinking of liquor anywhere in the army or within certain prescribed limits about it.

The spirit of Christianity is the spirit of freedom, but also of self-restraint, of cleanness and sobriety, and anything that opposes these is a hindrance to missions and must ever be. If we would completely conquer this world for Christ we need both a new heart and a pure environment. In an absolute sense the new heart will create its own environment, but in a relative sense and under present conditions they react upon each other.

Church News.

California.

Cottonwood.—Four persons were received into the membership of this church at the recent communion service; two on confession of faith.

Cupertino.—The Union church of Cupertino extended a unanimous call last Sunday to the Rev. R. B. Cherington of Kenwood.

Fruitvale.—Thirteen new members were received November 13th, five of them on confession of faith. The pastor is giving a series of six-minute talks to boys and girls in the midst of the morning services, and an average of thirty-five children in the audience, for the past eight weeks, has been a pleasing change, and has brought the audiences up to a little over a hundred. The newly secured parsonage, which the church is purchasing with the aid of the churches of the Bay Association, is being cleaned and somewhat repaired by the Ladies' Guild and by men of the church, and will be occupied before the month ends.

Perris.—The members of the Ladies' Aid Society gave a very successful dinner on election day. Net proceeds, $30. The Aid Society in this church is a very important factor. Last year the ladies of this society raised over $275 for church purposes, and this year they have obligated themselves for one-fourth of the entire expenses of the church. The pastor, G. F. Mathes, Ph.D., is delivering a series of historical sermons on the "Development of Christianity." Last Sunday evening he spoke on the work and character of "John Chrysostom, the Pulpit Orator." These sermons are greatly appreciated by those who hear them.

Ceres, Pilgrim of Smyrna Park.—During the meetings of the General Association at San Francisco, October 26th, a council for recognition welcomed this church into the fellowship of Congregational churches; and the same council, after a careful examination as to his intellectual training, experience and preparation of heart, joyfully ordained Mr. Edwin A. Waldo, a member of this church, to the gospel ministry. He has been the President of the Christian Endeavor Society, a teacher in the Sunday-school and clerk of the church since its organization; and will be greatly missed as he goes to do Home missionary work in another part of the State.

San Francisco, Bethany.—Last Sunday morning, Miss Hartwell, the daughter of Rev. Charles Hartwell, for more than fifty years one of our missionaries at Fulchan, China, and herself following in her father's footsteps in missionary work, addressed the congregation in what was declared by many to be the best missionary speech they had ever heard. It was an interesting circumstance that the pastor, Dr. Pond, while waiting in New York for the ship Trade Wind to sail, which would convey him around Cape Horn to California, attended the service at which her father was ordained. At the same place, in the evening, Col. Duncan and Mrs. Duncan, of the Volunteers of America, described their interesting and useful work. Not even Mrs. Maud B. Booth herself ever held a closer attention or more charmed and convinced an audience than did Mrs. Duncan on that evening.

Redlands.—Sunday, November 6th, was observed as Rally Day by the First Congregational church of Redlands. The new assistant pastor, Rev. Albert W. Palmer, was present with the people for the first time in this capacity. The Sunday-school assembled in large numbers at 9:45 o'clock, when special exercises and a greeting to the assistant pastor were given. Each class reported, through some member, the number on the class-roll and the number present. It was found that in five classes every member on the roll was present. The primary class of eighty little ones, each wearing the rally badge, had a part in these exercises, singing several songs. At 11o'clock a large audience assembled at the preaching service, when the pastor, Dr. J. H. Williams, preached an appropriate sermon from the text, "What shall I render unto the Lord for all his benefits toward me?" and introduced the assistant pastor. The Vesper Communion service was a solemn occasion when the church felt it was rallying about the standard of the cross anew, and fourteen came forward to take the vows of the church upon them. This service was followed by the Christian Endeavor Rally, when it seemed as if each one had brought one, so large was the gathering. An earnest, joyous spirit of consecration prevailed through this hour, as, indeed, throughout the whole day.

San Jose.—The first week of November will be marked with red letters in the calendar of the First Congregational church of San Jose. Sunday, the 6th, was the first anniversary of the coming of Rev. Wm. T. Patchell as the pastor, and was also Communion Sunday, when thirteen persons united with the church. The entire number added to the church membership during the past year is seventy-five, a large per cent of these being men and heads of families. On Thursday, the 10th, the annual meeting was held in the church parlors, as the auditorium, which is being enlarged and re-decorated, is not yet finished. Reports form all departments were most encouraging, and the new year has begun with money in the treasury. Thursday evening a banquet to members of the church

and congregation was given at Odd Fellows' Hall, when nearly three hundred persons sat down to a supper furnished by a local caterer, with Christian Endeavor young ladies as waiters. During the program that followed the pastor presided as toastmaster, and a number of toasts were responded to by members of the church, after which Rev. Chas. R. Brown, of the Oakland First church, gave an address on the "New Pacific," with a conclusion applicable to the opportunity of the local and growing church. It was an occasion that will be long remembered by those present, and, doubtless, has helped already to forward the work of the new year which is opening with so much of courage and enthusiasm.

Notes and Personals.

The church at Everett, Washington, has extended a unanimous call to the Rev. J. R. Knodell, of Santa Cruz.

The church at Sacramento has called the Rev. Henry Kendall Booth, recently of Tucson, Arizona, as pastor. Mr. Booth is already on the field.

The Rev. Arthur B. Patten, of South Hadley, Massachusetts, occupied the pulpit of the church at Santa Rosa last Sunday. Mr. Hadley is to supply for three more Sundays.

The Rev. Benjamin St. John, recently of Fayette, Iowa, has accepted the call to the pastorate of the church at Benicia. Mr. St. John has been supplying the pulpit for several weeks, and expects to enter on all the work of the pastorate on the 1st of December.

The Rev. Dr. S. H. Willey spoke at the Monday meeting of the Congregational ministers of San Francisco and vicinity concerning the work of the Congregational and New School Presbyterian churches in California in early years. Mrs. Colonel Duncan, of the Volunteers of America, spoke concerning the house for orphans which the Volunteers have established at 599 Buena Vista avenue, San Francisco. Evidently it is a work which deserves well of all who desire the welfare of mankind. Next Monday Dr. Messerve will give an address.

Success is attending the evangelistic effort in Southern California. Thus far meetings have been held in the Pico Heights church of Los Angeles, at the Central Avenue church in the same city, and at Corona. Many conversions are reported, and in each community great good has been done, according to the testimony of the pastors. Father Bristol, who is following this work with great interest, writes that there have been not less than fifty conversions during each series of the meetings. It is hoped that this work by Mr. Pope, successful in itself, will serve to pave the way for still greater success in the more general campaign to be led by the Rev. Dr. Wilbur Chapman in February. It is said that never before were the churches in Southern California so eager for evangelistic services.

The Congregational church a Palo Alto was organized in the year 1900 under the leadership of the Rev. F. J. Culver, of Pasadena. Mr. Culver's excellent work for some years in Southern California in caring for new and missionary churches was well known all over the State, and he was invited by persons desiring a Congregational organization in Palo Alto to come to that place to rally the forces. So successful was he that in a few months a promising organization was recognized by a council, and the work has developed steadily into what it is today. Mr. Culver has had, from its inception, an unabated interest in the work at Palo Alto, and has been one of those who believed that a very useful and important future lay before the church in that university town. When, a few weeks ago, the effort was inaugurated to place the church where it could meet the demands laid upon it, he laid hold with his old-time enthusiasm and energy, and succeeded in securing from one person in Southern California a pledge of $1,000 for the church building.

WOMEN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

Pomona College.

Another college year is well begun, and Claremont, the college town, is full of the new life of the new year of Pomona College.

Again we tell the good news that more students are enrolled than ever before; again we gladly greet "the largest Freshman class in the history of the college;" again we rejoice in enlarged quarters and in more additions to the faculty; and again we "thank God and take courage," looking forward to "the best year," as we humbly and gratefully believe each successive year has been, as it has come and gone.

The first outward change that greets the eye is the enlarged and beautified chapel, with the simple but dignified outlines and its air of spacious comfort. The entire interior of Holmes Hall has been freshly painted and the walls tinted, and is much improved.

The nine new members of the faculty add strength where it was most needed, and all the old members are in their accustomed places, except Dean Norton, who is studying and traveling in Europe. Professor Colcord, of the Latin department, is back from his year in the East, with fresh vigor and enthusiasm, and President Gates has just returned from the National Council at DesMoines, where he was one of the speakers.

The cosmopolitan character of the student body this year is shown by the fact that the new students come from seven States and four countries, while sixteen religious denominations are represented by them.

The Filipino students of last year have all gone East to other institutions, in accordance with the original plan for them, but they left many good friends in Claremont.

Of course, no college news is complete without allusion to the athletic interests, and especially to football, and here Pomona, modestly but firmly, claims an honorable place. All athletic work is under the supervision of a trained instructor, so that all students,—women as well as men,—get the benefit of systematic, required physical training. As the physical director is also a first-class "coach," his splendid training and the faithful and plucky practice of the team, make football at Pomona something to be respected. For confirmation of this view, and for results obtained, the daily papers may be consulted.

To the friends of the Women's Home Missionary Union of Southern California we hope this news from

the college will be of special interest. Remember, it is our purpose, as well as our privilege, to help with gifts for the scholarship fund some of the students who so greatly need help.

The Union has promised $200 to the college this year, and wants to give more.

A plan is being worked out whereby the money shall be loaned to students without interest, so that, as it is paid back in the coming years, it shall become an ever-increasing, self-perpetuating scholarship fund, a gift from the mothers and the young people of this day and generation to the boys and girls of the coming years. Will you not plan to help us this year, and also ask your Young People's Society to send a gift for the Pomona College Scholarship Fund of the Woman's Home Missionary Union?

F. L. N.

THE SIXTEENTH ANNUAL SESSION OF THE WASHINGTON STATE ASSOCIATION.

By Avondale.

The Association convened in the First church, Tacoma, Rev. E. T. Ford, pastor, on Tuesday, Oct. 4th. Nearly all the churches of the state were represented. Rev. Austin Rice, Walla Walla, was elected moderator and Rev. C. F. Clark, Cheney, scribe. The program was headed, "The Topic—The Church and the Age." "The Problem—Better Things." With such a keynote and the delightful spirit of Christian fellowship that pervaded it throughout, there is little wonder that the sixteenth annual state gathering will long be remembered as both an uplift and an inspiration.

The presentation of Rev. Mr. and Mrs. E. R. Ellis, missionaries of Plymouth church, Seattle, on the eve of their departure for Northern China, aroused considerable enthusiasm. Dr. Gratton Guinness, London, England, was given the privileges of the floor and responded with an interesting address, in which he drew upon his long and rich experience in general Christian work and the great work that lay before the Church of Christ in the missions of China.

The annual sermon was preached by Rev. J. H. Bainton, Colfax, and was based upon Mark vi: 31, "And he said unto them, Come ye into a desert place and rest awhile; for, there were many coming and going, and they had no leisure so much as to eat." The theme was "The Strenuous Life Versus the Contemplative Life." He dwelt upon the characteristic of our times as demanding the strenuous life. But urged that Christians must not forget that only as he retired into the quietude of communion with the Master in the secret place of calm repose could he fulfill the necessities that obligated him in the strenuous of life today. The sermon was full of genial originality, good common sense, large Christian sympathy, which won the hearty endorsement and approbation of the hearers. Whilst he was also loyal to the word of God, as the glades of the wood, where the soul could alone find that environment for communion with God; and to our Lord Jesus Christ as the only means of the redemption of the world.

The Rev. A. H. Barnhisel, one of the delegates to the Pan-Presbyterian Council at Liverpool, England, dwelt upon the modern tendency towards the union of the segregated branches of the various denominations, and the brighter outlook for still further and larger union of many of the existing denominations. It was his first experience of being at a Congregational Association and was highly pleased with what he had seen of it.

The report of the registrar (Rev. H. P. James, D.D, Yakima) was far from satisfactory, as many of the reports had come to hand too late for insertion, and some had only reported upon special phases of their work, and not upon it, as a whole. Would it not be advisable to have some general statistical report form, for use in our Congregational churches, on the line of question and answer? Many of our clerks are new to their work and others have not the time to think out the necessary lines of information; such forms, whilst not compulsory, would be very suggestive!

Deacon Andrus, oldest member and one of the founders of First church, and Chaplain Stubbs of the Seamens' Mission, both over 85 years, were presented to the association. The latter is still at the head of the seamens' work of this upper coast and hopes to die in the harness.

The Rev. W. W. Scudder was elected with acclamation to attend the National Council at Des Moines, Iowa. A strong resolution was passed pledging support to every legitimate effort for the suppression of the saloon.

Important action was taken in the organization of the State Home Missionary Society, with Rev. E. L. Smith, D.D., chairman, Rev. John T. Nichols, clerk, and Rev. H. B. Hendley, treasurer (two former Seattle, latter Tacoma). The idea being to co-operate with the Eastern society until eventually able to undertake the state work and support alone.

The Rev. C. B. Ryeberg of the Nome, Alaska mission, gave an interesting statement of the past history, present status and brighter prospects of this field. He seems to be the right man for the arduous and self-denying requirements of this northern mission.

The reports of State Superintendent W. W. Scudder, Jr., and Rev. D. H. Reid, State Evangelist, were highly satisfactory as to work done, but, alas! it is the old, old story, "The fields are white unto the harvest, but the laborers are few." Pray, pray for more laborers!

Mr. Scudder said in part: "The year, although ladened with some distressing burdens, has measured as sturdy and rapid growth as the best of the past,—and possibly has not been equalled. Midway on the course of rapid expansion we met the heavy cut required through the debt of the Home Missionary Society,—nearly $5,000. How heroically our churches and pastors faced this disheartening situation, you all know. The churches of Washington have come through this struggle without losing a field or an outpost, and the effort has undoubtedly strengthened our sinews and stimulated us towards the eventful goal,—self-support. Seventy-five pastors in the Home Mission field have supplied over 150 churches, and outstations; 50 new pastorates have been opened; churches reorganized, two assuming self-support; four new church edifices, four in Idaho and four in Washington; eight in all; churches about to be dedicated, six in Washington and two in Idaho; new parsonages, twelve; in process of building, three. To give an idea of the work in progress during the past three years, we may state that some 40 new churches have been organized, seventy new edifices erected—forty churches and thirty parsonages. The prospects in the near future are still brighter than all the past has been."

Dr. W. H. G. Temple, Plymouth church, Seattle,

rose to the occasion in a powerful address on "Evangelism and Our Age," which, we surmise, even the most lethargic minds with a holy enthusiasm had aroused a burning desire to tell afresh with greater intensity "the old, old story of Jesus and his love,"—God's remedy for sin. The Doctor has no idea that the times demand "another gospel."

The papers were of a high order throughout, interesting, instructive and stimulating, but we have not space to go into details. The Ladies' Missionary society was given an hour Thursday afternoon for the presentation of its work, under the direction of the president, Mrs. J. A. Frieday, when Mrs. S. E. Guthrie read the report, which was hopeful and cheering. Mrs. Gratton Guinness, London, Eng., gave at this meeting an address that warmed and thrilled the hearts of all, as she told of missionary work and workers in Uganda, Africa.

The ladies of the First church, assisted by the ladies of the East church, Rev. John Reid, pastor, on Wednesday afternoon, received hearty thanks for their care of the largest number of delegates that had, thus far, attended any annual meeting. The closing communion proved a real "love feast." The next place of meeting will be Walla Walla.

Oregon Letter

By George H. Himes.

Last Thursday evening Dr. House gave an interesting sketch of his attendance at the late National Council at Des Moines and of his trip farther East, during which he visited Providence, Attleboro, and Boston, preaching in his old parishes in the two latter places. As to the Council, it was more largely attended than any previous council. There were five hundred delegates, and as many more who were not delegates. The attendance at the opening meeting was unusually large. There was an atmosphere of expectancy from start to finish. The Council was in the control of the younger men of the denomination as never before,—the best men of our polity.

Dr. House considered that the addresses which stood out most prominently were those delivered by Rev. C. R. Brown, Oakland, Dr. Dewey of Brooklyn, and Dr. C. E. Jefferson, of Broadway Tabernacle, N. Y. The latter he liked best of all. The subject was "The Crusaders of the Twentieth Century," and was presented with great power. These three speakers, particularly, had "terminal facilities,"—that is, they finished their discourses within the time allowance—thirty minutes each—the length of the first being 27 minutes, second, 28 minutes, and third, 24 minutes. A number of other speakers of national reputation marred the excellencies of their deliverances by occupying too much time—more than an hour in each case. The effect of the three notable addresses was a "denominational consciousness,"—a manifold desire to spell denomination with a large D,—that the idea of fellowship was greater in its power to make known to men their need of God than independence. Coming from New England, as he does, Dr. House is in full accord with the construction placed upon the office of moderator of the National Council by Rev. Dr. Bradford. That a strong majority of the Council were heartily in sympathy with the broader construction was conclusively shown by the election of Rev. Washington Gladden, of Columbus, Ohio, as presiding officer.

One of the most notable and striking experiences Dr. House had was the privilege of hearing an address by Mr. Dawson, of London, relating how his great fashionable church went into the highways and byways of that great city and worked among the common people, who received them gladly, and the result was the conversion of thousands.

Dr. Hillis and others were so deeply impressed by the fact of the presence of the Holy Spirit at this meeting that engagements for lectures were cancelled, and a winter and spring evangelistic campaign was agreed upon. This meeting was the high tide of the Council, and all united in singing most fervently "Consecrate me now."

The idea of unity was uppermost in the minds of many, and it is probable that the Protestant Methodists, United Brethren and Congregationalists will coalesce before a great while.

The spirit of evangelism seems to be growing, and it is probable that during the next two or three months Drs. Hillis and Gunsaulus and a number of other strong men from the East will visit Portland and other cities on the Pacific coast to hold special meetings.

The desire for a great outpouring of divine power in this city seems to have been general on the part of many of the ministers; as, in a number of cases plans were being made independently to such an end when consultation by the ministers with each other indicated that the idea was general, so that now, instead of independent services, we will unite. Thus the outlook seems very bright for a hopeful revival.

Special services for young men will be held all the coming week in the Young Men's Christian Association rooms, led by Rev. Mr. Dean, of Seattle.

At the communion service Sunday in the First church, five were received by letter and one on profesison of faith.

In my statement about the Freewater church, last week, some things were said which were not quite in accord with the facts. The old Freewater parsonage was sold, instead of Ingle chapel, for $600, and the proceeds are being used to erect a new parsonage on the church lot, to cost $600, where there is already a commodious and comfortable house of worship. A call was extended by the Freewater church and Ingle chapel to Rev. Henry C. Cleveland, late of Lusk, Wyoming, who has accepted, and began his labors on the first Sunday in this month. The people tributary to these places of worship will provide the full support for the pastor. The Ladies' Aid Society of Freewater church pledged $100 towards the pastor's salary, and an election day dinner was given which cleared $43.20 to apply on that amount.

Rev. Thomas R. Edgerton began his work as pastor of Pendleton church on October 30th. That evening a Foreign Missionary Society service was held, directed by Mrs. Stephen A. Lowell, which was well attended and very interesting. The subject was "Japan," and a number of young people were dressed in Japanese costumes and gave short recitations, setting forth the conditions of Japanese living. In addition to the pastor, Rev. Jonathan Edwards, former pastor, and Rev. Howard N. Smith, Supt. C. S. S. and P. S. were present.

Rev. W. C. Gilmore, of the Hubbard church and

circuit, has accepted a call to the Riverside church, Hood River, and will begin his work in the new field very soon.

The new Highland church, Portland, is already facing the necessity for more room for its Sunday-school. Accordingly, the basement is being fitted up comfortably for use as a place for the primary department. It will be also a valuable adjunct in the social life of the church.

Laurelwood, a Portland suburb within the four-mile circuit from the Courthouse, has a flourishing Sunday-school of one hundred, organized by Superintendent Smith, of the C. S. S. and P. S., on September 25, 1904, and is now being looked after by Rev. C. McPherson. A Y. P. S. C. E. of twenty-two members was organized recently and a Ladies' Aid Society was organized on November 10th. The school is now renting a hall, but the O. H. M. S. owns lots there, and it seems probable that an effort will be made to build thereon before a great while, as the outlook for organizing a church soon seems very bright.

While the Hillsboro church has no pastor, the Ladies' Missionary Society has a mind to work, and have arranged to clothe a young native Indian girl at the Bungalow Mission, Aruppukottai, South India, and during the past week sent a supply of materials for garments to be made according to the mode in vogue in that country. Prof. Henry L. Bates, of the Pacific University, Forest Grove, filled the pulpit today.

A call has been extended by the Congregational church of Forest Grove to Rev. Herbert Boyd, of Ashton, Mass., offering a salary of $1,200 a year, and he has accepted the same. He has been requested to begin his work on December 1st.

Mrs. Tabitha A. Clarke Ebert, daughter of Rev. Harvey Clarke, one of the founders of the Forest Grove church, and its earliest pastor, wife of Major Ebert, of Fort Vancouver, arranged recently for a concert at the barracks for the benefit of the new house of worship the church is now building, and a handsome sum was realized as a result.

Forest Grove's postal business increased 23 per cent during the fiscal year ending June 30, 1904, over the previous 12 months. The entire State increased 12 per cent during the same period.

The 'election capers" of last Tuesday were decidedly "queer." Forest Grove, without saloons, voted against local option; Tillamook, where there were four saloons, voted for local option.

On November 7th, at a meeting of the Jackson County Ministerial Association, Rev. Evan P. Hughes, of the Ashland church, was elected president. He has, from the beginning of his ministry, taken an active part in the endeavor to further the interests of the temperance cause in his city, thus ably seconding the efforts of his predecessor, Rev. G. W. Nelson.

The city election in Baker City, containing a population of about 10,000, held on the 7th inst., shows a queer condition. Hon. Charles A. Johns, republican, was elected by a majority of 376. This is conceded to be a victory for an "open town," although Mr. Johns positively declined to run on an "open town" platform. All the councilmen but one are democrats.

Portland, Nov. 14, 1904.

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

INTEREST IN CIVIC AFFAIRS.

Editor of the Pacific :—

In The Pacific for November 10th the Bystander says: "Periodically the pulpits of San Francisco become inflamed against the city officials and say all manner of things against them. It is a spirit that is contagious, and the new men who come to the city pulpits are most susceptible to the inflammation. It will be noticed that after a new pastor has been here for a number of years he becomes, not less conscientious, but less concerned about civic affairs," etc., etc.

At the mass meeting held in the Alhambra Theatre last week, the beloved pastor of the First Congregational church of San Francisco prayed with intense earnestness for the city's welfare, showing by every word he uttered that he was deeply "concerned about civic affairs." In this, as in all other good movements, he has lent his hearty sympathy.

One of the "new men" who has recently taken part in civic affairs did so because of his admiration for the president of the Golden Gate Christian Endeavor Union, who, as a practically unknown man, was working heroically against every odds in starting the high license liquor petition, and his pastor, though a new man, desired to do everything in his power to help this noble Christian Endeavorer—a Congregationalist and a San Franciscan, born and bred. It having been the privilege of this new pastor to work with Dr. Parkhurst in the civic campaign in New York city, he still felt the inspiration gained from Dr. Parkhurst, and while he realized his inferiority to this warm friend, the new pastor was constrained to do his best, however poor that best might be, and desires to do still better in the future. He feels that the high license movement "is" constructive as well as "destructive," and that every man who knows what our Golden Gate Christian Endeavor president has been trying to do for months, steadily, and not spasmodically, for high license, will also be concerned in the future to give him their sympathy and backing in his good work.

Sincerely,
The Wife of one of the "New Men."

THE CHRISTMAS DELINEATOR.

The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of Love Songs from the Wagner operas, rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, accupies a prominent place, and a chapter in the Composers' Series, relating the romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life, and is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of H. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum, and Grace MacGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework, and the Cookery

pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine, with many special articles on topics relating to women's interests within and without the home.

THE NEXT FOUR YEARS OF NATIONAL LIFE.

It is not easy to say in a few sentences why President Roosevelt was elected by such an unprecedented vote to the presidency of the United States for the next four years. He in himself is a typical American, clean, clear, strong and true in what the Psalmist calls "the inward parts." He is energetic, aggressive, sagacious and richly endowed with common sense. He is not only a remarkable personality, but he has conducted a remarkable administration. He has struck the popular mind beyond and apart from the machine politicians. In fact, he has gone contrary to political traditions and set aside precedents and gone down to first principles, making himself answerable to the popular conscience. To his bold independence of mind he has adhered closely to the deep fundamental principles of righteousness. He acts and speaks in such a manner as to carry the impression that the constitution of the United States rested upon the deeper laws of righteousness. Humanity first, then politics.

It must be admitted that such a theory of government is dangerously near fanaticism, and it must also be admitted that President Roosevelt has, on two or three occasions, come dangerously near the limits of the Federal Constitution, but the moral end was so clearly paramount that the mouth of opposition was shut. Contrary to the advice of politicians he urged a reciprocity treaty with Cuba, setting aside high protective tariff. He lent the full weight of his powerful influence to reduce the tariff in the Philippines; all these acts were apparently contrary to the principle of high tariff underlying the platform of his party. He did not deny that fact, but with the bold independence of a prophet, he said it was right to favor Cuba, and right to give relief to the Philippines. He went down into Pennsylvania and set up a court of arbitration without law or precedent, and adjusted an ugly quarrel between the coal miners and coal owners and no possible excuse except that it was right. Though he had no idea of making political capital, on the contrary, it looked like he had abandoned governmental processes, pushing the nation's judiciary aside and setting up an amateurish substitute. It furnished indubitable evidence of his sympathy for the honest contention of the laborer. The effort to alienate the laboring classes in the last campaign wholly failed.

The whole world knows and knew at the time that President Roosevelt was willing that Panama should rebel against the cruel tyranny of Columbia, but all the combined opposition could not convict him of aiding or abetting the uprising. It is our opinion that history will not only approve but applaud the Panama policy of President Roosevelt. We have much less confidence in his arbitration action. To the average man it must appear with increasing force a dangerous precedent.

President Roosevelt has been fortunate in selecting able men for the heads of the governmental departments. The most conspicuous man in the nation, aside from the President himself, is John Hay, the Secretary of State. He is a man of great ability and yet absolutely loyal to President Roosevelt. Moody, Knox, Root and Shaw have been officers conspicuous for their abilities. The bold independence of mind, the clear-cut, moral convictions, the straightforward diplomacy, the accuracy in selecting his Cabinet, are the elements which have made President Roosevelt the popular idol of the hour. His attitude toward peace and arbitration is such as to inspire the confidence of all lovers of mankind. It is among the possibilities that the next four years will be the most brilliant along higher lines of any four years in the history of the nation.—Cal. Christian Advocate.

THANKSGIVING PROCLAMATION.

By the President of the United States of America: A Proclamation:

It has pleased Almighty God to bring the American people in safety and honor through another year, and, in accordance with the long-unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank him who holds all nations in the hollow of his hand for the mercies thus vouchsafed to us. During the century and a quarter of our national life, we as a people have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings. The year that has closed has been one of peace within our own borders, as well as between us and all other nations. The harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly.

Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others. Never has there been a time when religious and charitable effort has been more evident. Much has been given to us, and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with full and reverent realization that our strength is as nothing unless we are helped from above.

Hitherto we have been given the heart and strength to do the tasks allotted to us as they severally arose. We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves, and with love toward our fellow-men.

In this great Republic the effort to combine national strength with personal freedom is being tried an a scale more gigantic than ever before in the world's history. Our success will mean much, not only for ourselves, but for the future of all mankind; and every man and woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend on the high average of our individual citizenship, upon the way in which each of us does his duty by himself and his neighbor.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the twenty-fourth of this November, to be observed as a day of festival and thanksgiving by all the people of the United States at home or abroad, and do recommend that on that day they cease from their ordinary occupations, and gather in their several places of worship or in their homes, devoutly to give thanks unto Almighty God for the benefits he has conferred upon us as individuals and as a nation, and to beseech him that in the future his divine favor may be continued to us.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington this first day of November, in the year of our Lord, one thousand nine hundred and four, and of the Independence of the United States the one hundred and twenty-ninth.

By the President. Theodore Roosevelt.

John Hay, Secretary of State.

Every day in the world has its work and every day, as it rises out of eternity, keeps putting to each of us the question afresh, "What will you do before today has sunk into eternity and nothingness again?"—Robertson.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson IX. November 27th.

WORLD'S TEMPERANCE SUNDAY.

(Isa. xxviii: 1-13.)

Golden Text: "They also have erred through wine, and through strong drink are out of the way (Isa. xxviii: 7).

Daily Home Readings.

M. World's Temperance Lesson (Isa xxviii: 1-13).
T. The Drunkard's Woe (Isa. v: 11-24).
W. Revelry Denounced (Amos vi: 1-7).
T. The Way to Poverty (Prov. xxiii: 15-23).
F. Not in the kingdom (Gal. v: 13-26).
S. Swift Punishment (Matt. xxiv: 42-51).
S. Wise Walking (Eph. v; 6-21).

Introductory.

Though Isaiah confined his prophetic duties primarily to Judah and its capital, he nevertheless pronounced woes of an impending calamity against the northern kingdom. Notwithstanding the steady encroachments of the Assyrian hosts, the people of Samaria gave themselves up to all forms of luxury and self-indulgence, "lay upon beds of ivory, drank wine from bowls, feasted to the sound of the viol, and invented fresh instruments of music." Their perilous position the prophet uses as a warning to Judah.

Expository.

The situation of the city Samaria was unique. Built upon a hill of an oval form, it was surrounded by the fertile valley, which in turn was shut in by mountains. The prophet makes the valley to represent the kingdom, and then personifies it, regarding the head, or the capital, as crowned by the flower of Samarian's beauty.

Israel was referred to under the name of its strongest tribe, Ephraim. The debauchery of the people was only the logical sequence of their idolatrous ways. They had become in character like the gods they worshiped.

That God had an host in reserve to carry out his purposes is evident from what took place when the Assyrian army swept over Samaria in later years. Its fearfully devastating character was portrayed under three distinct images —a hailstorm, a tempestuous wind and a violent flood (vs. 2).

The beauty of Samaria would be of such a ravishing nature that the invading host would be content with nothing less than the quick absorption of the land, just as the first ripe fruit of the season, a tempting delicacy, is greedily eaten. But, notwithstanding the sure and inevitable overthrow of Samaria, a remnant of the faithful would be spared. Three years before the fatal siege in Samaria began Hezekiah mounted the throne of Judah and undertook the work of political and religious reformation. But the dawn of the day of better things was soon clouded over, for while the king put away all idols, he permitted many gross forms of evil to remain, such as drunkenness and the public mockery of God's true prophets. V. 7. Isaiah now directs his remarks to Judah. As the drunkards of Ephraim were bound to bring a swift judgment upon themselves, so the drunkards of Judah must suffer calamity. Even the priests and the prophets, the religious teachers and leaders of the people, had gone astray through strong drink; and so far astray that the spiritual vision was destroyed, and all sense of judgment in matters of a judicial character was dulled.

And yet the national leaders had only scorn for such a man as Isaiah. They charged him with having treated them as babes, and little children, needing precept upon precept and line upon line, as though they were not competent to deal with their own destiny.

Suggestive.

1. Intemperance will bring any nation to ruin.
2. Strong drink curses the intelligent as it does the ignorant; it blights the lives of those in high places as well as those in low places.
3. All lasting reform must begin with the cradle.

THE LIVING HOPE.

The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There is a saving power in this hope, for it is not a theory, or dogma, or experience, but a divine personality, "even Jesus, the forerunner, who is for us entered" into the upper sanctuary, and there "ever liveth to make intercession for us." "Christ in you [is] the hope of glory." The glory of which the apostle speaks is an inheritance imperishable, unfading, eternal, and it is formed within through the resurrection power of our Lord. Here, by the transforming power of his Spirit, we are fashioned after his likeness; there we shall see him as he is. Well may the stalwart Peter, while passing through the fiery furnace of trial and persecution, joyously exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—Christian Uplook.

Certainly.—"You will miss me when I'm gone," he said reproachfully, after the quarrel. "Yes, and I'd probably miss you before you go if I had anything to throw at you," she rejoined, between sobs.—Chicago Daily News.

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"FAITH AND PRAYER."

Where God's golden pens a million—
Dips in the crimson of the west,
And He writes the daily record
Here within each mortal breast,
He transcribes upon this tablet,
Distinct, where every eye may see—
Aye! "Faith is the Door of Heaven,
And Prayer is the Key."

Full many a soul in dark despair,
Like a foundered ship, gone down,
Relentless, skeptic waves, beneath
In vain delusions, sad, to drown.
No hand to point him to those words,
Which, alone, he might never see—
That "Faith is the Door of Heaven,
And Prayer is the Key."

'Tis written in each dew-wet flower,
That smiles up at the morning sun,
'Tis heard in song of forest choir,
When the new day has just begun—
'Tis whispered thro' the rustling trees—
'Tis told thro' lips from sin set free—
Yea, "Faith is the Door of Heaven,
And Prayer is the Key."

Oh! My Brother! Oh! My Sister!
This message He bids you to bear,
As on your heart's graven tablet,
As stamped indellibly there—
"Go, bear the news to all nations,
O'er mountain, o'er plain and o'er sea—
That 'Faith is the Door of Heaven,
And Prayer is the Key.'"

Oct. 23, 1904.

—Mrs. R. H. Vance.

Buried Talents.

There are always those who wrap their talent for service in the the napkin of not-worth-while They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practicing the much-praised virtue of humility, while really they are evading duty and responsibility and thus incurring blame and guilt. The truth is, no one, however small his ability need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to lose it we shall not only lose it in the end, but also shall incur the penalty of uselessness.—J. R. Miller, D.D.

Patriotism and selfishness cannot live together. Rome fell because the dry-rot of an ignoble selfishness had entered into the hearts of her rulers and her people. Her senate was turned into a mart of trade in which consulships and all political preferments were sold for a price. Money had come to be a more controlling force with her senators than honor. Her history may be written in one brief sentence, "Betrayed for gold." Here is an object lesson for America today. Do we not want a revival of patriotism?

I have been blamed for the familiar application of its sacred words. I am grieved to have given pain by so doing; but my excuse must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough upon our lips, nor deeply enough in our memories, nor loyally enough in our lives. The snow, the vapor, and the stormy wind fulfill his word. Are our acts and thoughts lighter and wilder than these, that we should forget it?—John Ruskin.

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We own the **Archer Group** of eight claims situated in Tonopah, the surface ore on which essays $52.00 per ton, the ledges are well defined fisher veins. Mr. J. D. Hoff has just returned from Tonopah, leaving a force of men at work developing these claims. This company has two claims at **Gold Reef,** also four claims just located at **Goldfield** on the same vein with the great **Sandstorm** mine of $10,000 ore. Our Company nas secured a very valuable lease from the **Silver Pick Mining Company** on the ground that joins on the north end of the celebrated January mine, which has produced in the last few months $500,000 in gold. A survey of the January vein shows that it runs through the property secured by this Company, and the underground workings of the January are now within only a few hundred feet of the ground which we have secured, and we expect to cut the January vein within the next sixty days. Our Company owns the **Sonoma** and **Bon Ton** mines in Calaveras County, California. This ore runs from $15 to $400 per ton with a ten-foot ledge; also 1,000 acres of fine **Coal** and **Oil** land in Monterey County, California.

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It is better to obey Christ's commandments than to set ourselves against them. For if we will take his will for our law, and meekly assume the yoke of loyal and loving obedience to him, the door into an earthly paradise is thrown open to us. His yoke is easy, not because its prescriptions and provisions lower the standard of righteousness and morality, but because love becomes the motive; and it is always best to do that which the beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke. Christ's yoke is easy because, too, he gives the power to obey his commandments. His burden is such a burden (as I think one of the old fathers puts it) as sails are to a ship or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it. It is easy, too, because "in," and not only after or for, "keeping of it there is great reward;" seeing that he commands nothing which is not congruous with the highest good and bringing along with it the purest blessing. Instead of that yoke, what has the world to offer, or what do we get to dominate us, if we cast off Christ? Self, the old anarch self, and that is misery. To be self-ruled is to be self-destroyed.—Dr. Alexander Mac-

There are moods so deep that the voice of inanimate nature can not pierce them. Not burning flames nor riving bolt nor howling gale could reach the consciousness of the fleeing and discouraged prophet. But within him spoke at last a still small voice, and Jehovah was in the voice. After all, God and the human consciousness are to each of us the ultimate phenomena—should we not rather say noumena?—of the universe.

The waves of public opinion do not affect the tides of God's purposes.

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